

Realization

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"The dewdrop slips into the shining sea!"

Miscellany

BY

JOSEPH STEWART, LL.M.

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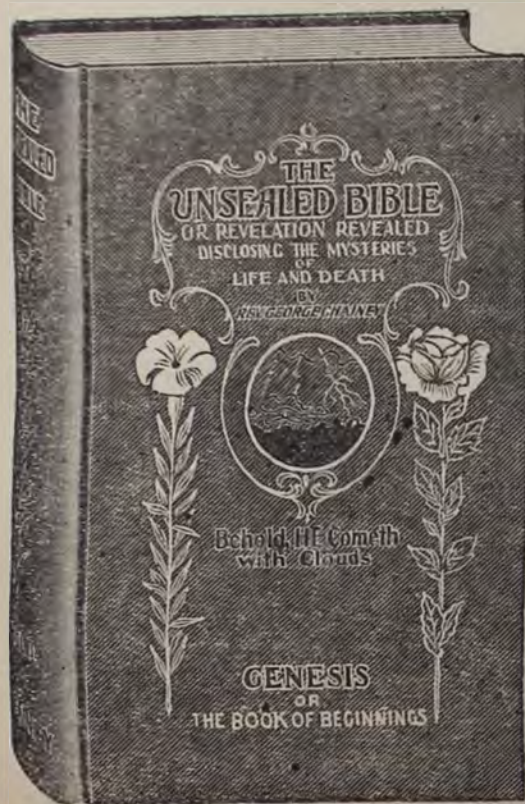
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denies disease and emphasizes a divine mind; the mental healer, who uses the power of beneficent thought; the suggestive therapist, who appeals to the response of the deeper forces, either in hypnosis or subjective states; and the magnetic healer, who imparts his psychic energy.

Healing is done by each, and results are otherwise obtained that are more or less satisfactory. Each system is, however, but a segment of a comprehensive whole which is based upon deeper and more universal grounds than any of them assumes. I think it safe to say that the main factor involved is the subliminal consciousness, acting independently and originally or in response to the normal mind or in connection with psychic energy.

Knowing what we do of the nature and powers of the subliminal consciousness, we are justified in assuming that cases of marvelous healing result from the masterful or fortunate combination of causes which for the time powerfully awaken, modify, accelerate or otherwise affect the subliminal powers of the deeper self—the powers which we know build and maintain the body. And this will be true whatever may be the means of its accomplishment, or by whatever name its votaries call it, and regardless of the narrow and even false view of the nature of the phenomenon.

This, of course, must suggest the fact to which I desire especially to call attention, namely, that in its immediate action, at least, the healing comes from, and is really done by the self. This will not exclude the possibility of a condition of the self in which there is a beneficent assimilation of universal powers or forces, or relationship with universal consciousness. But the healing is done by the self in the same sense as the body is built and maintained by the self.

This being true, the right path to health is individual knowledge and effort. Why should you not learn of your subtler powers, become master of them,

learn to use and direct them yourself, rather than depend upon external aids? If healing must ultimately be self-healing, whether done so consciously or not, why not exhaust your ability therefor before resigning the privilege?

In this paper I wish to speak particularly of the relation to health which the conservation and proper direction of psychic energy bears.

Refer to and read what was said upon the subject of "The Self of Psychic Energy," page 30 and following, in volume I. The constitution of the Self, so little known, includes much more than the physiologist who views only the mechanical body, or the psychologist who thinks only of consciousness, admits. What we are concerned with here are the subtle forces and substance which are part of the vital man—the psychovital energy, the personal magnetic forces. That these exist and are of great value in the maintenance of the health and integrity of the self is not doubted by those who sufficiently observe and investigate.

Many phenomena justify the recognition of this force. We will consider here some simple methods of conserving and using the resident quantum of it which each one possesses.

In some persons and for a period of time there is an active manifestation of this energy tending to the production of phenomena outside the limits of the body. If encouraged the result is wasteful of this most desirable element. This energy is evolved for the benefit of one's self, and if due appreciation is had of the elements which existence allots to him for his wellbeing and advancement he will not unwisely and recklessly throw them away.

It is not in this extraordinary manner and measure that the majority dissipate this energy, but by the unperceived drain of wrong thoughts and action. Irrational thought is a dissipater because it involves some *excess* of false opinion and a maladjustment to truth

glow of life at these points, and its transference over the body as the point of attention is varied. Practice this thoroughly.

The next step will be toward a still more intimate union of the mind and psychic energy, and will be attained through the breathing exercise. After taking position, becoming quiescent and self-centered, as above indicated, inhale slowly, gently but deeply, and at the same time let the thought follow the inhalation, but as though the *energy* were entering the left nostril. Conduct the attention backward to the spinal column and downward to its base, holding it there while the breath is held. With gentle exhalation let the thought-attention follow up the right side to the brain. Upon inhalation again conduct the attention down the right and up the left side, thus alternating throughout, as detailed in "The Psychic Breathing," volume I. There should be no over-exertion.

After five minutes of this exercise cease the measured breathings and concentrate attention at the solar plexus.

There should be no foolish notion that you are thus conducting atmosphere through the body. You are dealing with a subtler element—the prana, the life-force—which it is claimed enters the organism in the act of breathing. It is true, too, that with each inspiration the zone of the resident psychic energy is contracted and with exhalation it is expanded. Whatever may be the fact about the inflow—and there is excellent evidence of it—so far as the resident element is concerned, it is not difficult to see how this exercise will gather it up and carry it along with the course of thought and attention, for this course of changing attention traverses the great nerve-centers—the residence of much of this energy. By this the flow of subtle energy becomes unified with the mind-action and readily amenable to the will.

A further exercise will be found in the article "Rapport with the Universal" in volume I.

This marshalling, control and distribution of the resident energy, its concentration at the solar plexus whence it invigorates the entire system, will have a potent effect in establishing and maintaining perfect health. Specific troubles which may attack the system, and which are not the result of a disturbed distribution of this energy, may be speedily eradicated by localizing the energy at the seat of trouble?

Many of the ills from which people suffer are a result of a disturbance in the healthful distribution of this energy throughout the organism. For instance, nervous headache, nervous exhaustion, indigestion, stomach trouble, and kindred difficulties may often be directly traced to this cause. This exercise will effectually guard against this, providing the mind-action be generally right. But if one finds himself overcome by such a condition he may re-establish the normal equilibrium in the following manner. Lie upon the back, with clothes free from binding, and no pillow under the head. Close the eyes and completely relax mind and body. Place one hand over the eyes and forehead, with a support—as a pillow—under the elbow, and the other hand under the head with palm at the base of the brain. Remain thus quiescent. The hands may be alternated from time to time. Another position is with one hand over the eyes and forehead and the other over the solar plexus (over the region of the stomach) and next to the skin. This may be alternated with that with the one hand under the head at the base of the brain; and in each position the hands may be alternated with respect to their relative positions from time to time.

Either one or all these may be used on the same occasion, alternating one with the other as the intuition suggests. It sometimes happens that one will not give immediate relief, and a change to another will. It also

may happen that the trouble will not readily yield to any immediately. In this event continue persistently, alternating or continuing one alone as you are led to do, and the invariable result will be the complete restoration of perfect condition and an elimination of all the distressing features, from which other complications would result under any other circumstances. The position of hands over the eyes and at the base of the brain will also induce profound and refreshing sleep. These simple means of re-establishing the normal and healthful distribution of the psychic energy from a disturbance of which so many difficulties arise, can not be too strongly recommended to those who desire to avail themselves of such knowledge.

THE many facts of psychic experiment and supernormal experience lead inevitably to the conclusion that of the true consciousness of man, only a mere segment is in conscious expression in the normal self. Other segments may become known in sleep, in somnambulism, in hypnosis, in changes of personality, in ecstasy and the supernormal states. They reveal a wealth of memory, of faculty, of power, and often of knowledge and wisdom unknown to the normal self.

The way to advancement and unfoldment does not lie in emphasizing the normal to the exclusion of these, nor in sacrificing the normal in order that one or more supernormal phases may become dominant; but in blending all into one consciousness. Those who persistently deny to themselves this possibility create the greatest obstacle to its attainment. Recognition of yourself in its profoundest aspects is the first step toward further realization in this direction.

The Presence in the Woods

LET him who wishes merely physical exhilaration add mile to mile of walking or riding over country roads, and him whose selfish cravings covet the flowers and the boughs despoil the hillsides; but you, my friend of a higher thought and delight, come quietly but a little way into the seclusion of the woodland and there, as in a consecrated temple, desecrating nothing, hearken to the subtle suggestions of Nature and give the soul a chance to respond in unfettered measure,

For such an inward delight as is thus awakened all seasons are propitious, whether the springing flowers, the silvery music of falling leaves, or the soft, almost imperceptible touch of snowflakes break the silence—though the noontide of Summer is most full of suggestion and pleasure.

It is not difficult to understand the thought of the mystic that there is a perceptible "presence" in the woods. The thought is persistently suggested to the meditator. Life most abundant and prolific manifests upon all sides, from the majestic monarch of the centuries to the frail fungus of a night. Here no ground lies sterile: even the fallen trunks of decaying trees and the scant soil of rock-surfaces furnish their growth of lichen and fungi. Nature seems here to be ever mobile, ever expressing, and where the mind of the ancient interpreter saw Pan and the many personal conceptions of spirit we readily discern the One Universal Life, the "presence," the expression of the ever present Noumenon.

This attitude of viewing Nature is essentially one of worship and of appreciation of the unseen thus manifested in the symbols of forms, as distinguished from that of desecration and the love of the material symbol. It is an attitude of union, of the perception of the one-

ness of the self with the manifesting cause, as distinguished from the view of Nature as alien to the self. It precludes all idea of spoliation. To realize it you must not break the branches and twigs nor pull the flowers; that is importing into your excursion the gross selfishness of personal material acquisition. Besides it is egotistic and unwarranted self-flattery to imagine that the flowers bloomed only for you to pluck: they have their purpose in life as well as you. One who cannot get a higher pleasure from the trees and shrubs and flowers than that of personally possessing them corporeally will not find that mystic "pleasure in the pathless woods." The child wants to pull down the stars and moon and handle and possess them; after awhile he learns a higher delight in them where they are.

Again, if you go on a picnic or for a chat with a friend, well and good; you will in either event enjoy the outing; but if you seek to know the higher delights of the communion with Nature don't invite all your friends to go with you. The soul of the woods is not found readily by more than one; its discovery is an individual perception. It is in the aloneness with Nature in which you may realize the relations of the I and Thou. When you take your casual friend your consciousness is apt to be with him, and you do not perceive this relation.

You must not go for conversation or gossip or to continue the thought of business or society, friends or family. If you do you will get nothing but the consciousness of the life of trifling facts and petty interests. Two cannot speak to the Infinite together, because it is sought and known only through the inner self. If, however, there be any who knows as you know the secret of finding the self, of thus using Nature as its varied symbol, and who is willing to go and walk or sit in its inspiring Silence, and let the subliminal self emerge, responding to the subtle suggestion, and blend with the Greater Life, invite him to go; such a

soul will be no intrusion to your thought; you can wander together, each conscious of that individual inward rapture.

Omnipresence

THOU great eternal Infinite,
The great unbounded whole,
Thy body is the universe,
Thy spirit is its soul.
If thou dost fill immensity,
If thou art all in all,
If thou wast here before I was,
I am not here at all.
How could I live outside of Thee?
Dost thou fill earth and air?
There surely is no place for me
Outside of everywhere.
If thou art God, then thou dost fill
Immensity of space,
And I am God, think as you will,
Or else I have no place.
And if I have no place at all,
Or if I am not here,
I surely cannot damned be,
For then I'd be somewhere;
Then I must be a part of God
No matter if I'm small,
And if I'm not a part of him,
There's no such God at all.
—Joel B. Dow, in *The Sun Worshiper*.

Subliminal Monition

WHENCE these promptings, these warnings, these inhibitions of purpose, these inspirations to better things, these approvals and disapprovals of the normal self?

The intensely objective mind may question their existence; they may not have been observed in the experience of such one. It may be that the complete merging of the life in the objective world, the concentration of thought and attention upon objective things, the unreserved response to the suggestion of objective conditions, or the following of a self-will, may have rendered them nearly non-existent. They may have been thus subordinated, suppressed or inhibited, and remain largely unknown because denied the opportunity of emerging, or not recognized, or encouraged when they do emerge.

The world little realizes to what extent this element enters into life, how it enriches and enhances living, and how its absence leaves men cold and calculating intellects, adapting themselves to conditions without sympathy or inspiration.

Environment itself gives no inspiration. It is a majestic pageant of facts and conditions in which all souls stand spectators. Each soul is a center of cognition of it all, the perceiver, the knower, the inspirer of its own states, and environment is a many-sided suggestion to which it responds. If the inspiration were in environment, and not in the soul, all souls would perceive it, and respond to it alike. The Alps would have made all Swiss William Tells. Nor does reason, when confined to these bare facts of environment, do more than make us very rational, very sure about the operation of natural law, and aid us in a nice adjustment thereto and to our conventional relations with each other.

The divine conception of harmony, the creative thought of the painter or sculptor, the science of the mathematician, the realization of disinterested love, to say nothing of every form of great genius, take no rise from outward conditions. The shepherd who drew circles upon the stones as he herded, did not learn from the objective world the genius with which he delighted the world when other opportunity for expression was afforded. These do not originate in the objective man, though they may be implanted there and become part of it. They emerge from the subliminal consciousness. The personal normal self is the point of relationship between these subliminal phases and the physical world.

But it is not to the unusual phases known as genius that attention is here directed. It is particularly to the less observed though frequent phenomena, such as monitions, promptings, and inspirations, which are ever emerging from the deeper self and modifying the normal state.

These monitions are of much value in the life, but their utility is impaired by the neglect or non-recognition with which they are received. When they are startling or insistent they receive more than usual recognition; but, as a rule, they are subordinated to the habitual thought. This results in reducing their effectiveness to the minimum, and making their promptings vague and uncertain. We should carefully encourage their manifestation.

How may this encouragement be done? There are a few simple directions which will enable one to become acquainted somewhat at least with these phases of consciousness, and becoming thus acquainted enable him to form a closer conscious relationship with them.

Like all things which are the subjects of acquirement or growth, this knowledge may come through attention and recognition. If we allow the consciousness to be wholly engrossed by the thoughts of the ob-

jective world, there will be little probability of making the acquaintance of the subliminal. If one fixes his attention intently upon the physical environment he will have little opportunity to perceive the inner knowledge. While it is true that these evidences of the deeper self are ever tending to emerge spontaneously, it is equally true that their perception is also subject to the law of attention and recognition which enables us to gain a knowledge of other things.

The first suggestion for this attainment is, therefore, recognition. The sun shines as brightly without your consent, but your appropriation of its beneficence will be facilitated by your recognition. One who is receptive to an influence, believing in it, confiding in it, inviting it, will receive vastly more benefit from it than one who is indifferent to it.

Then fully and unreservedly recognize this deeper self. Put yourself in close confidential relation with it, trust it, believe in it, and invite its help and assistance. Do not regard it as a separate entity and thus raise a barrier between your separable aspects; synthesis is the way to advancement along this line. Practice this reliance, this trust and confidence in your own powers, and thus evoking from your deeper self these rarer qualities, invite their blending with the normal self.

This being attained—and remember that the attainment may be progressively realized in greater degree by further effort—the next thing is to heed the emergences and thus encourage their continuance. Of course, a regular practice of passive concentration is one of the best means of affording the opportunity for these emergences and for their recognition. If such is not followed, then a short silence hour is excellent—just a frequent season of quiet and introspection in which you shall lay aside for the time being the thoughts of the outward life and turn the thought within. If this is not done, then resort may be had to

frequent moments of introspection and invitation to the deeper consciousness to illumine the mind with its powers. In these states the attitude should be one of willingness to receive.

Do not wait until there is some momentous occasion for consulting your deeper self. If you do you will probably never be able to receive any monition with certainty or confidence. Frequently retire into yourself, and upon any question which affects the higher things invite the wisdom and prompting of the higher knowledge. Listen for the thought, that is, hold yourself willingly receptive, and at the same time divest your mind of predilection and prejudice as far as possible. Then what comes into your consciousness should be recognized, though it still may be subject to your judgment, for it should be remembered that there may be faulty experience from three sources: (1) it is extremely difficult to divest the mind of predilection, and you may therefore have your monition colored by its wish; (2) you have builded much of unwisdom in the subliminal self, and this may occasionally emerge if the appeal be not for the highest; (3) you may be a specially sensitive percipient for telepathic suggestions, and thus you may occasionally receive the thought of another, in or out of the body. In this experience we are not seeking such, but are seeking to evoke and recognize our own deepest wisdom. The best condition for attaining this is furnished by raising the aspiration to that height. Hold that attainment in thought and consciousness, and make no compromise.

When the monitions are recognized, regard them. The subliminal consciousness is the most susceptible of all things to the force of habit. While it never varies in the deep purpose which carries us steadily onward to higher unfoldment, it is nevertheless greatly assisted or retarded by the habits which are impressed upon it by the objective life. You well know that you can change the periods when you will feel hunger or

sleep, or acquire the ability of waking at any hour, and this simply by disregarding the tendencies toward these states at any particular time and recognizing and acting upon them at another. So it is with these monitions of the higher things. If you disregard them when they come they cease to press for recognition; if you recognize them they will not only recur with equal power, but the recognition renders their emergence the more facile.

The most favorable condition under which to observe this emergence is when the mind is freest from the distracting and personal thought of the normal life. This is best found in passive concentration and the Silence. With this practice followed systematically you will soon notice that there are many thoughts that will come to you apparently from a deeper source, not only during these periods, but at other times. Not only will this emerging thought and knowledge embellish the normal life, but the deeper self will prompt or remind the normal mind of things with which it has been charged or which the normal mind desires to recall.

One further suggestion for guidance in observing and following these monitions, it is this: The early morning, at the moment of waking and for a considerable time thereafter, is the period when the subliminal state is most powerful in its effect upon the normal mind. It is the period before the normal mind with its personal will assumes its dominance over the consciousness, and the subliminal emerges with greater power and blends more perfectly with the normal than afterward. If the deeper self approves or disapproves of your attitude or purposes you will find its monitions stronger at this period of the day than at another.

MAN I saw arising once more to dwell with Nature.
—Carpenter.

Notes on the Fire-Ordeal

I

THE interest manifested in the subject of the articles in Volume I on the Fire-Ordeal will justify some further notes upon it.

Professor Langley, of the Smithsonian Institution, had the opportunity of witnessing a "fire-walk" in Tahiti last July, and gave some facts and conclusions regarding it in *Nature* for August 22, 1901. He believed he had witnessed the similarly conditioned "walk" which has been described by Dr. Hocken and others, and was disappointed in that upon close examination there did not appear to him to be any supernormal element in it. The following extract from his account is given for comparison with those heretofore mentioned :

"The place selected for the ceremony fortunately was not far from the ship. I went there at noon and found that a large shallow pit or trench had been dug, about nine feet by twenty-one feet, and about two feet deep. Lying near by was a pile containing some cords of rough wood, and a pile of rounded, water-worn stones, weighing, I should think, from forty to eighty pounds apiece. They were, perhaps, 200 in number, and all of porous basalt, a feature the importance of which will be seen later. The wood was placed in the trench, the fire was lighted, and the stones heaped on it, as I was told, directly after I left, or at about twelve o'clock.

"At 4 p. m. I went over again and found the preparations very nearly complete. The fire had been burning for nearly four hours. The outer stones touched the ground only at the edges of the pile, where they did not burn my hand ; but as they approached the center the stones were heaped up into a mound three or four layers deep, at which point the lowest layer seen between the upper ones was visibly red hot. That these were, nevertheless, sending out considerable heat there could be no question, though the topmost stones were certainly not red hot, while those at the bottom were visibly so, and were occasionally splitting with loud reports, while the flames from the burnt wood near the center of the

pile passed up in visible lambent tongues, both circumstances contributing to the effect upon the excited bystanders.

"The upper stones, I repeat, even when the top-most were presently removed, did not show any glow to the eye, but were unquestionably very hot, and certainly looked unsafe for naked feet. * * * The crucial question was, *how* hot was the upper part of this upper layer on which the feet were to rest an instant in passing? I could think of no ready thermometric method that could give an absolutely trustworthy answer, but I could possibly determine on the spot the thermal equivalent of one of the hottest stones trodden on. (It was subsequently shown that the stone might be much cooler at one part than another.) Most obviously, even this was not an easy thing to do in the circumstances, but I decided to try to get at least a trustworthy approximation. By the aid of Chief Engineer Richardson, who attended with a stoker and one of the quartermasters, I prepared for the rough but conclusive experiment presently described.

"It was now nearly forty minutes after four, when six acolytes (natives), wearing crowns of flowers, wreathed with garlands, and bearing poles nearly fifteen feet long, ostensibly to be used as levers in toppling over the upper stones, appeared. They were supposed to need such long poles because of the distance at which they must stand on account of the heat radiating from the pile, but I had walked close beside it a moment before and satisfied myself that I could have manipulated the stones with a lever of one-third the length, with some discomfort, but with entire safety. Some of the uppermost stones only were turned over, leaving a superior layer, the long poles being needlessly thrust down between the stones to the bottom, where two of them caught fire at their extremities, adding very much to the impression that the exposed layer of stones was red hot, when, in fact, they were not, at least to the eye. These long poles and the way they were handled were, then, a part of the ingenious 'staging' of the whole spectacle.

"Now the most impressive part of the ceremony began. Papa-Ita, tall, dignified, flower-crowned and dressed with garlands of flowers, appeared with naked feet and with a large bush of "Ti" leaves in his hands, and, after going partly around the fire each way uttering what seemed to be commands to it, went back and

beating the stones nearest him three times with the "Ti" leaves, advanced steadily, but with obviously hurried step, directly over the central ridge of the pile. Two disciples, similarly dressed, followed him, but they had not the courage to do so directly along the heated center. Papa-Ita then turned and led the way back, this time with deliberate confidence, followed on his return by several new disciples, most of them not keeping exactly in the steps of the leader, but obviously seeking cooler places. A third and fourth time Papa-Ita crossed with a large following, after which many Europeans present walked over the stones without reference to the priest's instructions. The natives were mostly in their bare feet. One wore stockings. No European attempted to walk in bare feet except in one case, that of a boy, who, I was told, found the stones too hot and immediately stepped back.

"The *mise en scène* was certainly noteworthy. The site, near the great ocean breaking on the barrier reefs, the excited crowd, talking about the "red-hot" stones, the actual sight of the hierophant and his acolytes making the passage along the ridge where the occasional tongues of flame were seen at the center, with all the attendant circumstances, made up a scene in no way lacking in interest. Still, the essential question as to the actual heat of these stones had not yet been answered, and after the fourth passage I secured Papa-Ita's permission to remove, from the middle of the pile, one stone which from its size and position every foot had rested upon in crossing, and which was undoubtedly at least as hot as any of those trodden on. It was pulled out by my assistants with difficulty, as it proved to be larger than I had expected, it being of ovoid shape with the lower end in the hottest part of the fire. I had brought over the largest wooden bucket which the ship had, and which was half filled with water, expecting that this would cover the stone, but it proved to be hardly enough. The stone caused the water to rise nearly to the top of the bucket, and it was thrown into such violent ebullition that a great deal of it boiled over and escaped weighing. The stone was an exceedingly bad conductor of heat, for it continued to boil the water for about twelve minutes, when, the ebullition being nearly over, it was removed to the ship and the amount of evaporated water measured.

"Meanwhile others, as I have said, began to walk

over the stones without any reference to the ceremony prescribed by Papa-Ita, and three or four persons whom I personally knew on board of the ship did so in shoes, the soles of which were not burned at all. One of the gentlemen, however, who crossed over with unburned shoes, showed me that the ends of his trousers had been burnt by the flames which leaped up between the stones, and which at times added so much to the impressiveness of the spectacle, and there was no doubt that anyone who stumbled or got a foot caught between the hot stones might have been badly burned. United States Deputy Consul Ducorran, who was present, remarked to me that he knew that Papa-Ita had failed on a neighboring island with stones of a marble-like quality, and he offered to test the heat of these basaltic ones by seeing how long he could remain on the hottest part of the pile; and he stood there, in my sight, from eight to ten seconds before he felt the heat through the thin soles of his shoes beginning to be unpleasantly warm.

* * * "The real question, I repeat, how hot were those trodden on? and the answer to this I was to try to obtain after measuring the amount of water boiled away.

"On returning to the ship this was estimated from the water which was left in the bucket (after allowing for that spilled over) at about ten pounds. The stone, which it will be remembered was one of the hottest in the pile, was found to weigh sixty-five pounds, and to have evaporated this quantity of water. It was, as I said, a volcanic stone, and on minuter examination found to be a vesicular basalt, the most distinctive feature of which was its porosity and non-conductibility, for it was subsequently found that it could have been heated red hot at one end while remaining comparatively cool at the top. I brought a piece of it to Washington with me, and there determined its conductivity to be so extremely small that one end of a small fragment could be held in the hand while the other was heated indefinitely in the flame of a blow-pipe, almost like a stick of sealingwax. This partly defeated the aim of the experiment (to find the temperature of the upper part of the stone), since only the mean temperature was found. The *mean* temperature of the hottest stone of the upper layer, as deduced from the above data, was about 1,200 degrees Fahrenheit, but the temperature of the surface must have been indefi-

nately lower. The temperature at which such a stone begins to show a dull red in daylight is, so far as I am aware, not exactly determined, but is approximately 1,300 or 1,400 degrees Fahrenheit.

"To conclude, I could entertain no doubt that I had witnessed substantially the scenes described by the gentlemen cited, and I have reason to believe that I saw a very favorable specimen of the "Fire-Walk." It was a sight well worth seeing. It was a most clever and interesting piece of savage magic, but from the evidence I have just given, I am obliged to say (almost reluctantly) that it was not a miracle."

No doubt Mr. Langley believed that he had witnessed a "fire-walk" performed under conditions such as had been described by Dr. Hocken and others. This, however, does not appear to be the opinion of Mr. Andrew Lang, whose thorough study of the whole subject has brought it prominently to the attention of scientists. He says of Mr. Langley's experience :

"Without being polemical, I may note that the exhibition witnessed by Mr. Langley was that of a strolling performer; and that the religious rite of the Fire-Walk (as I conceive, a rite of First Fruits) is not indigenous in Tahiti (where Papa-Ita was on tour), and was not performed in the regular way. The furnace was one time, not seven times heated, that is, did not burn for a seventh of the time usual in the religious ceremony of Fiji. Unlike some other European observers, Mr. Langley did not try the surface temperature of the stones with his own bare feet."

Between the ceremony described by Mr. Langley and that described by Colonel Gudgeon and Dr. Hocken, there are several radical differences which do not appear to have been considered by Mr. Langley.

First, the heating was of much shorter duration in Mr. Langley's case described, being about four hours, while in that noted by Colonel Gudgeon it was from dawn to 2 p. m., and Dr. Hocken speaks of thirty-six or forty-eight hours required in the case described by him.

Second, the manner of applying the heat appears to have been different in Mr. Langley's incident. He says: "The wood was placed in the trench, the fire was lighted and the stones heaped on it, as I was told." Upon the other hand, Dr. Hocken says: "The great oven lay before us, pouring forth its torrents of heat from huge embers which were still burning fiercely on the underlying stones." And, again, he says: "Large loops of incombustible lianas attached to long poles were dexterously thrown over the burning trunks. * * * A twist or two round of the loop securely entangled the logs, which are then dragged out by the united efforts of scores of natives. * * * This accomplished, the stones at the bottom of the oven were disclosed, with here and there flames flickering and forking up through the interstices."

It appears, therefore, that the stones in Mr. Langley's oven were heated from *below*, while in Dr. Hocken's they were heated from *above*. If, therefore, the stones in each case were even porous basalt and of poor conductivity, the manner of applying the heat in Dr. Hocken's oven would have raised the temperature of the *upper* layer or parts of stones to as great a degree of heat as the lower layer or parts in Mr. Langley's oven are admitted to have reached. The poor conductivity of the stones would rather render Dr. Hocken's case more remarkable than otherwise.

Third, the performance witnessed by Professor Langley was by a strolling performer, while that described in the cases cited was a regular religious rite by the hereditary *tohunga* (priest).

Fourth, though Professor Langley would infer that the temperature of the surface was not high, yet no European ventured on it with bare feet excepting a boy, who quickly abandoned the attempt.

Even if it were not for the authentic cases of fire-handling, as well as fire-walking, accompanied by circumstances dissimilar from this case, a careful compari-

son of it with those heretofore cited discloses the fact that it does not offer an explanation of the phenomenon.

In a future paper I will expect to give the details of a recently observed case furnished me by an esteemed correspondent.

Not only are the antiquities of man interesting because they are evidences of unfolding mind, but because they are such eloquent witnesses of the unity of thought in all ages. It is this similarity of custom and thought which puts us in touch with vanished civilizations, making them intelligible, as well as illuminating our own ways.

The desire to leave a personal inscription on some enduring object may be seen illustrated at Birut, Syria, in a record of the visits of distinguished people, dating back fourteen centuries before the Christian Era. Of this, *Biblia*, the Journal of Oriental Research, Meriden, Conn., says :

"Upon a living rock beside the remains of an old Phœnician road, chiselled upon the face of the precipice before written history began * * * are curious tablets commemorating the visits of emperors and other distinguished men at various periods of the world's history, from the Egyptian Pharaoh in whose brickyard occurred the first great strike down to the German Kaiser, who honored this country with his presence in 1898. The first tablet relates to various expeditions of Sesostrius, Rameses II., who refused to let Israel go until Moses demonstrated the expediency of that proposition. Another commemorates the presence of Sennacherib, who invaded Syria in the year 701 B. C. There are several other mementos of Assyrian and Egyptian kings, and it is remarkable that the tablets have been so well preserved all these many centuries. Marcus Antoninus, who reigned at Rome from 161 to 180, repaired the road and built new bridges, as we happen to know by reason of a fine Latin inscription, in which he designates himself as 'The Conqueror of Germany.' There is no such visitors' book in all the rest of the world, and no such register of arrivals at any place that we have ever heard of."

Not all Trailing Clouds of Glory

EARNEST solicitude has been felt and variously expressed as to the alleged decadence in the vitality of the New Thought movement—and by this term I mean here the whole expression of spiritual inquiry and life which does not receive inspiration from the conventional forms of religious belief, but looks only to truth as its criterion. Apprehension is felt that the great blessing of awakened new life is slipping away from its votaries and that they are feeling the dull reaction of mediocrity and common experience; that the spiritual breath, the psychic wave, has swept by us and left us empty vessels, unilluminated light-bearers in this world of dawn.

There need be no fear as to this. True attainment is not lost. To the discerning one the present state of realization was as much a matter of certain knowledge some years ago, as cosmic changes are foreknown to the wise observer. With some the disappointment has arisen from a misinterpretation of the facts, a misconception of their meaning and of their relation to human life and evolution; with others, the disparity between expectation and realization has appeared too conspicuous.

All things are subject to the law of rhythm, of activity and rest, of climbing the heights and pausing to count the gain of it. Even races are subject to the same cosmic law; there are recurring periods in which they produce their geniuses, and in which the mass makes unusual advancement. But this is only an incident of the slow but steady unfoldment which the great life-effort is continually bringing about. These are sun-bursts in the long and varied day.

The relations of the present with the past and the future are too often overlooked. It is not appreciated that the misconceptions of the past may recur, or that

the fruits of the natural order which belong to the future cannot be anticipated.

So a few years ago some good friends saw a new age ushered in, the spirituality of which should in their lifetime sweep out of existence the imperfect conditions of men and society. They did not call it the millenium, as would have been done in the Middle Ages, because the world had learned better long ago, but it was a "new cycle," and with it, we were told, a "new race" was being born.

To tell these friends that they were cherishing unfounded hopes, that history is full of like misconceptions, that the progress and unfoldment of the human race is slow and orderly, though relieved by bright and extraordinary periods of attainment when the accumulating effects of previous causes culminate in a day, a year or a cycle, was but to alienate their regard, to wound their hope—and not to convince them. It was a case of concentration upon the present, and a purpose to crowd into it the realization of the ages.

The new Golden Age lagged. They who were looking for the external signs of a great movement which should express their individual efforts, found that the world, in thoughtless unheed of "new cycles," was intensely busy with its old ways, though in constant but unconscious preparation for better things. It did seem to them, however, that the time was so full of expectancy that it must produce something unusual.

The unexpected happened. The country was swept by a psychic wave that kindled slumbering fires in the regenerating minds. The genius of universal peace which had lately been entertained was dismissed. The country paid its homage to war. Almost unperceived it quenched the zeal of the New Thought in many directions. It revealed the fact that the world yet has difficult problems to settle with which it will deal in the old ways. It directed attention from metaphysical to physical things; the immanent expectancy of great

psychical changes disappeared and has been succeeded by the thought of material advancement.

Thus was the hope of a new age deferred. But the intuitions of these friends were right, for a great spiritual movement is in incipient expression and is being given form.

There was much unquestioning faith in the optimism of the new movement and little discrimination between what was offered. Under this influence many cults received indulgent hearing, which afterward could be regarded only as curiosities. The same influence which encouraged individual unfoldment toward the broad optimistic realization left undisturbed these revivals and survivals of past intellectual and spiritual ages. But this was not all amiss; it was a time of searching and inspection, and friendly consideration, even though the applicant for such was presented with the intellectual aspect of abandoned philosophies and dogmas.

There has succeeded to this a spirit of friendly criticism, of judicious discrimination. This is necessary. First give heed; then judge, if prepared to do so.

And now many pause in retrospect, to count the gain and to discover, perchance, that not all their expectations in these outward aspects have been realized, but to admit that in every case of sincere search a great personal gain has been made which amply compensates for the effort.

These are but a few examples to illustrate how the reliance upon outward symbols and expressions must be disappointing.

But the truth itself expressed in the New Thought does not languish, though its public expression may not take the anticipated form. It never was more vital than at present. Its benefit to those who understand it cannot be overestimated; while it has won

the recognition and consideration of the public to a greater extent than can be apparent.

In a following paper consideration will be given to that element in the New Thought which must constitute its vitality, and to some of the causes of disappointment in personal realization, as well as some suggestions regarding the possibilities of organization and cooperation.

RATIONALISM is most excellent, but we should not make a fetish of it. We should remember the many facts of life and experience in which it plays no part. For instance, that fact of your personal experience which is most patent—innate character—does not depend at all on reason for its being. Your instinctive likes and dislikes are not the result of reason, nor can they be readily modified by it. Love and every emotion which sways the mind and consciousness are neither created nor can they be destroyed by reason.

Reason is merely a relationing of states of consciousness; when we get back to the states themselves which are not dependent upon environment they are free from reason, though they may become the subjects of its operation.

We may reason about supernormal states and experiences, but reason will not produce them. So one cannot reason himself into them any more than he can into love, though it may assist him in approaching them and avoiding errors and false conclusions.

The mystic consciousness may, therefore, be a fact, though not susceptible to any rational criterion. For its basis must be in its identity with a universal consciousness, and therefore an experience which is not derived from the environmental life with which the rational consciousness has wholly to do.

Means of Meditation

Restraints and Obligations

(Raja Yoga IV)

IN the last paper we sketched the theory and purpose of Disciplinary Yoga. We will now begin an examination of the details of its method. Refer to that portion of the Chart specially embraced under the designation of our title. There are eight divisions, from "Restraint" to "Meditation." These are called the eight means of meditation, or the eight accessories to Yoga. The first five have for their purpose the regulation of life-conduct and the control of the body, breath, and senses. The last three are designed to effect the control of the mind. The first two relate to conduct and mental status, and are to be always observed; the others are to be progressively attained. When mastered, they lead to the blissful knowledge of Self called *samadhi*.

The Yogi is systematic; he does not attempt to attain this state without adequate preparation. Spiritual consciousness is won by him; it is not expected as an endowment to be realized without effort. He begins at the right point and purifies his mind and models his conduct upon a high ideal. He brings his mental attitude in harmony with the expected attainment. He does not expect to realize a spiritual consciousness together with a conventional worldly one. Here is work.

Note the requirements under the first division. They look easy—from the conventional point of view; but the Yoga philosophy requires a thoroughness of observance not readily given.

First you are to observe non-slaughter. "Thou shalt not kill" is our own injunction, and we think it complied with when applied to the human only. Non-

slaughter does not mean only this, but that you shall not take life. In its practical sense it means that life shall not be needlessly sacrificed, to say nothing of its wanton destruction. The keen pleasure of the hunter and sportsman bars him from Yoga attainment. It means, too, that the higher forms of life should not be sacrificed for food. You should not kill animals to eat when life may be better sustained without it. Further than all this, it means that the thought must be free from the purpose or will to destroy; it must be devoid of enmity and hatred. You shall not kill in thought, nor take the first step by fostering hatred.

The next requirement is truthfulness. Everyone believes himself truthful, but may nevertheless fall short of this. One may not deliberately falsify, yet the mind may be full of deception. One may scorn to tell a malicious untruth, yet think nothing of indulging in the conventional lies. This will not answer the requirement. The mind must be made free from deception.

The next requirement is non-theft. There is a similar difficulty here in reaching the standard. People generally are not flagrantly dishonest, but many are willing to take an advantage where it will bring a personal gain at another's loss. How few seek only compensation. Here, as in the other cases, the requirement includes an observance in thought as well as act.

Continence is the next injunction. It is probable that few greater opportunities for improvement than that found here are offered.

The last of the restraints is non-avarice. Little spiritual attainment is possible unless the mind is freed from this evil. The thirst for material things, whether money or other objects of desire, regardless of higher purposes, is a prevalent obstacle in the way of unfoldment in this direction. As in other particulars, the Yogi carries his renunciation here to the extreme.

Spiritual consciousness cannot be realized while the mind is in bondage to possessions.

From the above it will be seen that the Yogi proposes to carry these observances to a degree far beyond the conventional.

The second subdivision of the eight includes certain obligations, as follows.

Penance is the mortification of the body by means of fasting or otherwise. Little need be said of it, because modern thought will find no place for it in a working method. It is different from proper bodily exercises designed to establish desired mental states. If we recognize conditions in ourselves calling for anything like penance, it is harmful to dwell upon them further than to correct their evil and supplant them with higher effort.

Study means the employment of the mind with spiritual knowledge. Contentment is satisfaction with one's lot in the world; the acceptance without discontent of that which comes to him without his special effort. Purity includes the proper care of both the body and the mind, the proper cleansing of the one and the exclusion from the other of the impure in thought. The adoration of God is devotion to Infinite Being by means of remembrance, thought, and worship.

These are the lines along which the Yoga philosophy requires personal attainment as preliminary to the realization of the higher conscious states to be reached through observance of the subsequent steps in this method.



SIMPLICITY is that view which sees the whole in one. This holds until the multiplex relations between the parts are discovered, which in turn continues until its complexity is resolved into simplicity by the discovery of their essential unity.

Etchings

"The Dewdrop Slips Into the Shining Sea !"

"OM, MANI PADME, OM !

The dewdrop slips into the shining sea !"

All life is part of the Infinite One,

Its inmost soul is one with me.

The Silence I retire within

And seek the consciousness "To Be,"

The mind with Self now softly blends :

"The dewdrop slips into the shining sea !"

Still deeper into the Vast Profound—

—"The dewdrop slips into the shining sea !" —

All consciousness of self is gone.

There is but One of "Thee" and "Me !"

Om is the most sacred word of the *Vedas*. It is the symbol meaning the Supreme Being ; it is the Ocean of Knowledge and Bliss Absolute. *Mani* is the Sage ; and *padme* the lotus, or golden lotus. The whole—*Om mani padme, Om*,—is a most beautiful meditation ; a potent invocation.

Om occupies a distinguished place among the objects of special meditation. In some of the Yoga concentration exercises it is repeated many times while the mind is intently fixed upon its sacred meanings. Thus the soul is led to flow into its realization—"the dewdrop slips into the shining sea !"

Its meaning is not only the most comprehensive, but in a single word it declares a universal philosophy. It is usually composed of three letters—AUM. These represent, severally, the creative, the preservative, and the destructive and regenerative forces—Brahma, Vishnu, and Siva. Again, they represent three stages of man's consciousness and of the cosmos ; namely, the

waking state, the dream state and the state of deep sleep. The combined syllable denotes him at once as the Supreme Being. Of this, more fully another time.

"The dewdrop slips into the shining sea," is the Brahminical expression for the idea of Nirvana, the merging of the individual consciousness with the Universal.

Spiritual realization must lead to that of unity. Between me and the Universal there is ultimately no I and THOU. In the final realization of this the individual consciousness, though not lost, will blend with Universal consciousness:—"the dewdrop slips into the shining sea!"

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